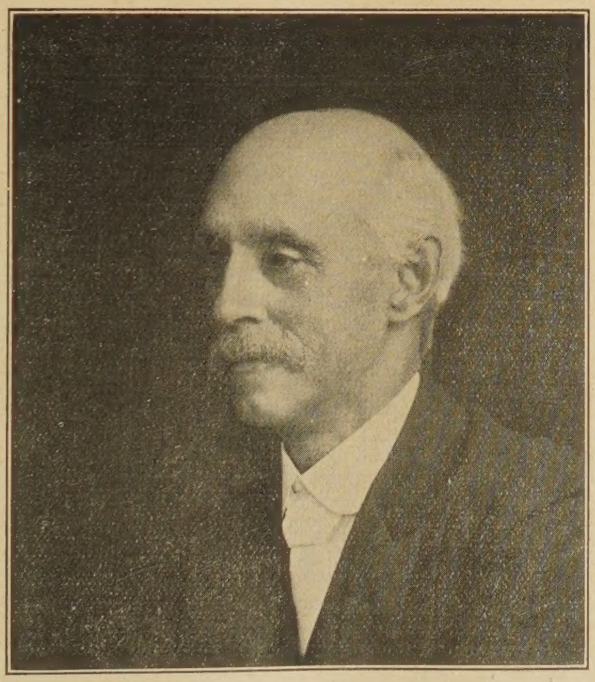
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

No. 286 (Vol. XXIV.—7). JULY, 1927. ONE PENNY.



DR.. W. G. TARRANT, B.A.

(See page 103).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

RECEIVED: "Responsibilities of A Church Committee" by a former Church Secretary—The Lindsey Press, 3, Essex Street, London, W.C.2. One Penny. This pamphlet deals with the duty of a Church Committee concerning the Church building and grounds, its insurance, the recommendation of choice of a minister, publicity, denominational interests, organisation, loyal attendance at Church services, etc.

Dr. A. D. Tyssen has just published two Litanies in a convenient form, one entitled "The Litany of Self-Examination," and the other, "The Litany of Moral Devotion." In each there is a musical setting for the responses, and being just a four page leaflet each of them is handy for Church use. Copies are for free distribution to ministers who care to use them, and they are sure to be helpful to the ends for which they are designed. Address to 59, Priory Road, London, N.W.6.

RECEIVED: "Religion and Psychology," by J. Cyril Flower, Ph. D., M.A., The Lindsey Press, 5, Essex Street Strand, London. W.C.2, 20 pp., 3d.

The Whit Week meetings have come and gone. Dr. Snow's sermon at Hampstead was a striking utterance to a full Church urging us to "Believe in Man." The Women's League Meeting was great, also the Public Meeting on the Wednesday night. In addition to these outstanding assemblies the various other 17 meetings at Essex Hall were more or less well-attended. On the whole it was a heartening time for those who were there. It was good fellowship.

The Spring Conference of the Northumberland and Durham Unitarian Association held at Middlesbrough, May 18th, included a Conference when Rev. T. M. Falconer. of Bolton, introduced the topic, "Have the Churches a Message for the Modern World?" At the evening meeting the speakers were Revs. T. M. Falconer, Herbert Barnes and B. Gill.

The South Cheshire and District Association had its 37th Annual Meeting at Crewe (where it was founded), May 18th, when it was reported that the Whitchurch Trustees had made a gift of £250 to the Association. Rev. R. Travers Herford was the preacher.

At Auckland, N.Z., where Rev. Albert Thornhill is minister, the Annual Meeting of the Unitarian Church reports a "Record Year," the membership roll reaching 181, improved financial condition, and full congregations during special discourses by the minister.

A THOUGHT TO THINK

To be a Seeker is to be of the best sect next to a Finder, and such shall every faithful, humble seeker be at the end.

—Oliver Cromwell.

About 90 Unitarians of the Midland Provincial Assembly went on the Pilgrimage to the birthplace of Sir Isaac Newton, on May 21st, visiting Woolsthorpe Manor House, Colsterworth Church, Grantham, and Newark. where tea was provided in the Unitarian Schoolroom, a short service in the Church by Rev. J. W. Cock, an address by Rev. Alfred Hall, on "Newton as a Theologian," and one by Rev. Dr. Lionel Tayler on "Newton as a Scientist." The arrangements were carried out most successfully, organised by Rev. J. W. Cock.

The North Lancashire and Westmorland Association had its Spring Conference at North Shore, Blackpool, addressed by Rev. F. Coleman, Mrs. Woodhouse, Rev. A. O. Broadley (President), and others.

Rev. Dr. Preston Bradley," minister of the largest Unitarian Church in the world,"—the People's Church, Chicago, which seats 2,000, will be on a visit to England in July and August.

The London and South-Eastern Provincial Assembly held its Annual Meeting at Essex Hall May 25th, with a large attendance. Rev. W. G. Tarrant conducted service, and expressed sympathy with Rev. H. H. Johnson, of Cross Street, Manchester, who was to have been the preacher, but was absent through illness. Mr. Tarrant's sermon was an earnest plea for the bringing of the Kingdom of God on earth. After tea the business meeting was held, the President, Rev. H. Rylett in the chair; the Reports were presented and adopted and the usual annual business transacted.

The 67th Annual Meeting of the East Cheshire Christian Union of Unitarian Churches was held at Knutsford, May 21st, Rev. G. A. Payne conducted service, preacher Rev. T. Paxton, with an attendance of 160. After tea and the annual business, there were speeches and discussion on organisation and denominatioal life.

The Annual Assembly of the Western Union met at Plymouth, May 18th. Rev. Dr. Tudor Jones conducted service and preached a striking sermon. At the business meeting it was resolved that the Assembly welcomes the efforts to effect closer union between the National Conference and the British and Foreign Unitarian Association.

The London Unitarian Lay Preachers' Union Annual Meeting was at Essex Hall, May 9th. It was reported that there are 29 members, and that they conducted over 400 services during the year.

Rev. Dr. S. A. Eliot, President, American Unitarian Association, for the past 27 years, has accepted the pastorate of Arlington Street Church, Boston, Mass.

A new Church edifice is being erected for the Cambridge Unitarians, the contract being £8,000, cost borne by a generous donor.

The meetings of the Peace Fellowship. The Unitarian Historical Society, the Central Postal Mission, the Anti-Vivisection Society, were held as arranged and their work pushed forward.

A UNITY HYMN.

One God, one world-wide Brotherhood,
One goal afar beholding;
One purpose, universal good
One law, one love enfolding;
Fading the powers of ill and hate
Like dreams which leave man desolate.
One soul all life now moulding.

Great Spirit! Make and keep us one,
No race, no creed dividing;
Until mankind's long course be run
In mutual faith confiding.
O weld the people by thy might,
O lead them by thy kindly light,
In unity abiding. Rev. Dr. Walsh.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

NOTES ON THE NEW TESTAMENT.

VII. LUKE.

I will return to "Acts" later. Luke has certain marked characteristics as a writer. He has considerable dramatic skill, he writes good Greek, except in those passages where he is treating of such themes as the "Virgin Birth," where his language takes a Hebraic tinge probably due to the source from which he obtained them, whether written or oral. He does not hesitate to change the order of events, as he found them in Mark's Gospel, where his purpose of edification is helped thereby. He seems to have had before him a written collection of sermons with a few events of the life of Jesus, which his predecessor did not record. Scholars usually call this source "Q," which is the first letter of the German word "Quelle"—"a source." Moreover he found some source for a large number of parables, which he is the only Evangelist to record. That may have been purely oral; for memories in those early days had more to do in such matters than ours of to-day, and consequently more tenacious.

It must be borne in mind that Luke was a Gentile Christian converted by Paul, though he does not seem to have retained some of the outstanding features of his master's theology. There is greater tolerance in his writing, such as was natural to a well-educated Greek. There is less of mysticism and a strong practical bent, which would be natural to a physician. From this last reason he displays a great interest in the miracles of healing than the other three Evangelists. His details are more precise and he has all a physician's interest both in the cure and its method. Nowhere does he attribute these to superhuman power but to power belonging to an unique man. He divides the discourses of Jesus into smaller portions and distributes them over a wider area and a greater extent of time. In this he may, and probably is, more correct than Matthew. But we must never forget the fact that Jesus would certainly deliver practically the same discourse in more than one place with such minor variations as the circumstances would suggest. That the Gospel was intended for Gentile readers is evident. The Preface is addressed to one Theophilus, who may have been and probably was a real person, but who may also have been merely a name intended to express the whole body of Gentile Christians, who were mainly Greeks. But such a parable as the "Prodigal Son," though in the first instance teaching simply God's forgiving love to His repentant children, may well have an indirect application at least in the Evangelist's mind to the great problem of Jew and Gentile in the early Church.

It may be noted at this place as it will be noted in the following notes, that Luke had a high notion of the supreme sanctity of Jerusalem, which he would derive from his master Paul, and he glorifies the Holy City, whenever he finds a suitable opportunity. Though he had a distinct purpose before his mind, he certainly put down facts and traditions as he received them and believed them to be true. It must be remembered that edification does not mean the alteration of facts, but the discreet use of them to teach a particular lesson. Hence we may be sure that even in such passages as the story of the "Virgin Birth," which is irreconcileable with the parallel passage in Matthew, he believed himself to be setting down what actually happened. This need not compel us to accept a tradition of this kind, which was unknown to Mark, set deliberately on one side by John and nowhere found in the extant writings of Paul. It seems probable that this tradition came to him from the Church in Jerusalem and would be welcomed by him, as it was parallel to many pagan stories on a lower plane. The same remark applies to the beautiful stories of the risen Christ with which he ends his Gospel. Though he accepted them, we are compelled to test each, as we read it.

Unitarian services have been started at Worthing. The Annual Arts and Crafts Exhibition under the auspices of the N.E. Lancashire Unitarian Sunday School Union, held at Colne, May 21st, was a great success; the Newchurch School won the shield.

The Scottish Unitarian Sunday School Union held its Annual Conference, May 28th-9th, at Dundee. The speakers were Revs. G. J. Sparham, L. G. Hines, H. Andrews, and Mr. W. Twaddle.

Rev. W. Bottomley's first Anniversary of his pastorate at Melbourne, Australia, was celebrated April 10th-11th.

Our Unitarian Faith.

Our Unitarian Faith is :—

(1) FAITH IN GOD,—the One True God our heavenly Father, besides whom there is no other; the sole Creator of the world and the whole universe, the only Infinite and Almighty, the One whom Jesus declares to be the object of worship and prayer. "The true worshipper shall worship the Father" (John iv., 23), "when ye pray, say Our Father" (Luke x., 2). It is a faith in God's infinite goodness and all-embracing love—that he is no respecter of persons has no favourites, so that all men without distinction are equally precious to him; loves all alike, saint, sinner, Christian, 'heathen,' his friends, his enemies—loves each through all eternity, and wills that not one shall perish or become lost to him.

(2) FAITH IN MAN,—as in every instance the child of God, made of the divine nature, and naturally inclined to good; faith in the divinity of man, in the marvellous possibilities of every human soul (waiting only for development), in the ability of each to love enemies as the heavenly Father does, to become perfect and Godlike (Matt. v., 44-48). It is a Faith that man can make heaven out of the divine nature that is in every child, "for of such is the kingdom of heaven" (Matt. xix, 18), that, inspired of God, he makes his own heaven, that he can destroy every hell, and overcome all evil with good. It is a Faith in the Universal Brotherhood of Man, that all are members one of another in each other's keeping, made to care for and to safeguard each other, dependent on one another for welfare, safety, happiness, so that each is safe just so far as all are safe. It is a Faith in the highest destiny for all men, in the fulfilment of the grandest hopes of the human race.

(3) FAITH IN DUTY,—in doing what is DUE from man to man, in loving each neighbour as oneself, in using ability as a trust for the welfare of all—of the strong for the weak, of the able for the helpless; in the duty of securing for every human soul equal freedom to seek the truth, to declare it openly, to propagate it for the good of all, and to apply it to life,—freedom to reject the false and accept the true, to move on from old to new, from good to better towards the perfect life. It is a Faith in the duty of sacrifice for the Truth, in self-surrender to principle, in self-denial for the welfare of others. It is a Faith that Duty makes character, that its true performance is salvation, and that when all men seek first to do right to each other—then they will lack nothing and there will be heaven on earth.

(4) FAITH IN IMMORTALITY,—that there is no death, that when the fleshly body perishes, the soul—the man himself—lives on and lives for ever; that eternity is a school in which to learn the perfect life, and this world but a portion of it; that what is cut off incomplete here will be perfected elsewhere; that the soul has undeveloped powers in their infancy on earth, destined to be matured beyond the grave; that the hopes and longings implanted in man are prophecies of coming realisation; that the love in the bereaved soul is not misled, but intimates reunion with departed loved ones; that selfishness and sin will die of self-destruction, man reaping suffering and learning repentance therefrom, but that goodness, truth and right are eternal; that every soul will grow into righteousness here or otherwhere and learn the heavenly life; that because God lives for ever so his children made out of his own divine nature will live for ever and enter into his abiding joy.

(5) FAITH IN JESUS as son of Joseph and Mary, a real man, the noblest example of the divinity of the human soul, showing what man can be in loyalty to duty, in self-sacrifice for mankind, in devoted love to man and God. Faith in this greatest of all Leaders and human Saviours, the truest Teacher of the Perfect Life, the sublimest prophet of its Glad Tidings and Revealer of the righteousness and love of God.

This Gospel of God, Man, Duty, Immortality, is UNITARIAN CHRISTIANITY. It is the Faith proclaimed by Jesus.

SIR ISAAC NEWTON.

At a meeting held in connection with the recent Bi-Centenary held in the Orange Street Chapel, next door to the site of Newton's house, one of our lay preachers, Mr. E. S. R. Clark, presided on behalf of the Rev. S. H. Mellone, B.Sc., who was unable to be present. The meeting was quite undenominational in character, having been organised by the Rev. Isaac Hartill, D.D., of that Congregational Chapel. Mr. Clark who is a Fellow of The Philosophical Society of England, and chairman of the Croydon branch of that body, gave an address on "Scientific Philosophy and Deity," showing that in Newton there was a combination of reflective and deductive genius, and a logical outcome in the religious field of something akin to Unitarianism. In consequence of this address it followed that the question naturally arose that Newton must be included among Unitarians.

(Note:—In "Sir Isaac Newton and God" last issue, page 90, clause 18, the word "consisting" is a misprint and should be "co-existing.")

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(6) CO-ORDINATION.

This is one of the "blessed words," but I must use it. After what has been said about the Church Council, it will be understood that its function is to hold all institutions in unity. It is to effect a co-ordination through which the members of one institution will have interest in all the others. At present in many towns we have members of this or that society, to which they would say that they "belonged," and they might say that it "belonged" to the church or the school. What we want to do is to make all members feel, whatever the particular society, that it and they belong to the Church as a whole, and that they have relationship to all its institutions. So by co-ordination I mean not simply that one institution has some sort of connection with some other, but that every institution is definitely connected with every other by representation and by all possible means of co-operation.

When we have what are called "special efforts," to raise money, we usually get all our institutions into line for this work. I am suggesting a "special effort" to bring them permanently into line for the regular religious work. It is a matter of bringing them together not simply as so many institutions, but as institutions that recognise a common bond in religious association and duty.

An ideal Church, that is, a true Church will regard its institutions not as so many organisations "belonging" to it in a loose sense, but as integral parts of it, and will see, with wise general oversight, that all these truly conform and accord with its religious principles and aims.

All this involves more intensive teaching, not only to our young people but to all our people, of our denominational history and of our Unitarian beliefs, not merely as theological truths, but as the groundwork of the practical life of us all. We have to show that what we "stand for" is what we live for. And that is to get a religious spirit in our midst, which will soon bring our bones together and give us order in all the detail of our work.

The Women's League.

At the Spring Conference of the North Lancashire and Westmorland Unitarian Association held at North Shore, Blackpool, May 21st, Mrs. Woodhouse, President of the National League of Unitarian Women strongly emphasised the splendid work of the women of our Churches through their League, and stressed our responsibility to the children, and the giving of definite yet simple teaching of our Faith.

At a meeting of women delegates after tea Mrs. Woodhouse urged the formation of a Neighbourhood Branch of the League for the Churches in the area of the Association, and after discussion it was resolved to form a Neighbourhood Branch and officers were elected, Mrs. Coleman (President), Mrs. Stewart, of Preston (Treasurer), and Mrs. Hill, of Lancaster (Secretary).

The Accrington Neighbourhood Branch met for quarterly conference at Padiham on May 28th, with 45 members representing seven branches. Service was conducted by Mrs. H. Bradshaw. After tea Mrs. Haworth reported concerning the last quarterly meeting of the Manchester District League, and Mrs. Ewbank spoke on "Woman's Widening Outlook."

The Annual Meeting of the (National) League of Unitarian Women at Essex Hall on Whit-Wednesday had a large attendance. Rev. Barbara Thomas conducted service. Mrs. A. B. Woodhouse, retiring President, was in the chair. A resolution of sympathy was passed to be sent to Mrs. Carpenter in her bereavement, by the death of Dr. Carpenter. Reports had been printed, and were taken as read, and adopted. The Belfast District had opened a new branch. Mrs. Woodhouse had been greatly impressed by the vitality of the branch at Todmorden with 175 members working in a truly religious spirit. They take active part in Church work, and in six weeks they had raised £100 for the Grundy Memorial Home. The branch at Bury St. Edmunds, with only 14 members had also impressed her by the good work they were doing. Miss Ritchie (Belfast), spoke of the splendid work of the League. Rev. Wilna Constable proposed the election of officers in an excellent speech, praising the retiring president and treasurer for their services, Mrs. Martineau having been treasurer for 19 years. Mrs. W. C. Hall (President Manchester District League), seconded ably in similar terms of warm appreciation. The officers elected were:—President, Miss Ruth Nettlefold; Treasurer, Mrs. Harold Baily; Secretary, Miss H. B. Herford. Mrs. Martineau was presented with an exquisite bunch of roses, and she expressed thanks in a characteristic speech. Mrs. Classon Drummond moved a resolution on Disarmament, seconded by Mrs. Herford, and carried unanimously." Welcome to overseas delegates was moved by the President, seconded by Mrs. Charles Severs and carried, which was responded to by Mrs. Carroll Perkins (Seattle, U.S.A.), Miss Marie Hermann (Capetown), Miss Furness (Adelaide), and Miss Jansen (Amsterdam).

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

After the summer vacation in the October issue the next Study Course for members of the Fellowship and others, will begin. The subject naturally follows from that of the course finished in the June number on "The Fatherhood of God" —it is "The Brotherhood of Man." The series as usual will be in thirteen sections for the 13 weeks of the quarter, as thus:

THE BROTHERHOOD OF MAN.

1.—The Offspring of God.
2.—Mankind One Family.
3.—Members one of another.
4.—The Strong and the Weak.
5.—All men made for Co-operation.
6.—The Individual and Society.
7.—The Nation and other Nations.
8.—Human Affairs on Family terms.
9.—Forces against Brotherhood.
10.—Outlawry of War.
11.—Education in Brotherhood.
12.—The Golden Rule of Brotherhood.
13.—The Unity of Mankind.

This magazine goes into the hands of Sunday School superintendents, teachers of the senior classes, members of school committees. Might there not be some co-operation of our Sunday Schools with the Fellowship in providing the systematic instruction given in the Study Courses supplied in this Monthly? One purpose of our Sunday Schools should most certainly be the training of our young people in a real knowledge of Unitarian doctrines so that one result of their attendance should be that they get a firm grip of our Unitarian Faith. In this magazine, help is supplied to that end. If the Sunday School managers will co-operate in using the help thus afforded, in the senior classes where the scholars are, say, 14 years of age and upwards, and prepare them for a quarterly examination, arrangement can be made to secure examiners, to award certificates to all who pass creditably, and to give prizes to those who gain the highest number of marks. A nominal subscription from each class, or school, towards the expenses of the Fellowship including cost of certificates and prizes, might fairly be asked for, and any scholars under 18 years of age who wished to be individually associate members of the Fellowship, might be so, say, at half the usual admission fee. These are simply suggestions, and Sunday School workers are asked to let the Fellowship Secretary know what they think and to make their own suggestions if they will. It is a source of great weakness to our denomination if our young people pass through our Sunday Schools without having instilled into them a thorough knowledge of our Unitarian Faith. Equipped with such a faith as ours they will be more fitted to face life and the world and its many problems, because it will give them definite guidance and purpose, and the right principles to live by. No greater service can be rendered to our young people than to secure their equipment with such a Faith. It is part of the work of this Fellowship to help in that as a service to them and to our Cause of reasonable religion. If we can give them that, they are more likely to be retained in our Church connection to take the place of older Church members who pass away, and thus be a source of strength to their Church.

Another result from such equipment will certainly be not only more church members but an increase of candidates for the Unitarian ministry. If the Churches do not produce them the Colleges cannot otherwise find the students to train for that profession. So much of supreme importance depends upon providing the systematic instruction mentioned that it is a betrayal of a great trust if it be neglected. Therefore we earnestly ask parents, teachers, superintendents, School Committees, Church Committees, and ministers, to co-operate in the attempt here made and to send in their ideas and suggestions to the Fellowship Secretary.

No More War.

[This article was in type before Whit Week when Dr. Snow's powerful sermon dealt with the same theme.]

In the United States there is a growing movement for the Outlawry of War; and in our own country there is "The No More War Movement" which is waging war against war by peaceful persuasion and urgent appeal to "the noblest elements in man—to duty, honour, truth, to chivalrous idealism, and to the glory of Service, Fellowship, and Love."

It is a most natural thing that Unitarians should be earnest and zealous supporters of this "No War" propaganda. It follows logically from their belief in The Unity of Man. The warfare of physical force represented by militar-

ism is the greatest foe to the realisation of that Unity. It is anarchy, chaos, disruption, organised murder, the utter negation of the idea of human brotherhood. Of all people the Unitarians who stand for the Fatherhood of God for all mankind, and the Brotherhood of Man all the world over, should be in the forefront of this sacred cause of the abolition of War. The No More War Movement has issued two handy pamphlets, in which are quoted the opinions of representatives of various public bodies and of religious denominations in favour of No More War; but there is not one Unitarian excepting Dr. Walter Walsh of the Free Religious Movement. This cannot be the fault of Unitarians for as a body they are unquestionably against war and the war spirit. It seems that they have not been so prominent or so openly identified with this agitation as to be considered of much account. In reply to this statement it may rightly be said that many Unitarian Churches are affiliated to the League of Nations Union, and that Unitarians are identified with "The Fellowship of Reconciliation," and that their efforts for the abolition of war are in association with those societies. It is surely a mistake to suppose that Unitarians are indifferent or apathetic in this matter.

Here are some quotations from the aforesaid pamphlets:

"War is the GREATEST of all crimes. It is the GREATEST of all crimes, not only because it causes the greatest magnitude of suffering and is the most inhuman of all man's misdeeds, but because it involves and justifies every crime. It involves and justifies the violation of the decalogue, the beatitudes, all morality, and all human law. It glorifies blasphemy, murder, plunder, lies, the destruction of wealth and the most precious creation of human skill and toil, espionage, the spreading of false reports, the suppression of truth, the abrogation of public liberty, the spread of disease—and recourse to every cruelty and mean device of human fear and cowardice." (Bruce Glasier).

"We are growing more and more ashamed of war as fundamentally insane.

We are learning slowly but surely, that co-operation and friendship are not the only right things, but the only possible things to save the nations from destruction, and to create prosperity for all peoples; or to put it simply, that the nations will swim or sink together.

We are learning that armaments do not prevent war, but incite to war.

We are seeing that 'the next war' is being made NOW, and that it is useless to attempt to stop war on the eve of war.

Peace does not 'happen.' Like war Peace must be MADE. 'Blessed are the peace-makers.' Peace must be worked for; it requires watchfulness, political knowledge, and education. The price of Peace, like that of liberty, is eternal vigilance." (Canon F. L. Donaldson, M.A.).

"The foundation of society rests on faith, trust and co-operation. Without these three business is impossible, culture illusive and life a nightmare. With them peace is assured, war impossible, and progress within our grasp." (Walter H. Ayles).

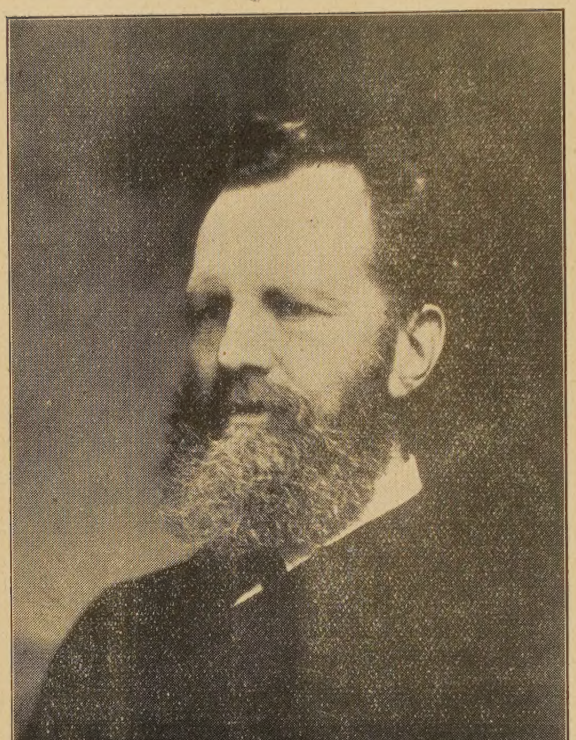
"Why I believe in The No More War Movement," 3d.; "All About Pacifism and Armaments," 2d.,—from The No More War Movement, 11, Doughty Street, London, W.C.1.

Rev. W. G. Tarrant, B.A.

The Rev. William George Tarrant, is the able and widely respected editor of the "Inquirer," the well-known and oldest Unitarian weekly. He was editor from 1888 to 1897, and after an interval of over 20 years filled that post again and since 1918 has served the Unitarian public in that capacity with considerable enterprise and efficiency. In early life he was connected with George Dawson's "Church of the Saviour, Birmingham, and in 1879 entered the Unitarian Home Missionary College, Manchester, in preparation for the ministry. There and at Owens, College (now Manchester University) he spent three years, and having gained the Tate Scholarship, proceeded to Manchester New College and University College, London, taking the London B.A. degree, 1883, and became minister of the Wandsworth Unitarian Church—his only pastorate, from 1883 to 1920, and of which he is still a member.

Mr. Tarrant has held many important official positions in the Unitarian denomination and is at present a member of the Executive of the British and Foreign Unitarian Association; President, Unitarian Historical Society; Trustee of the Dr. Williams' Trust; Visitor, Unitarian College, Manchester; Secretary, London Permanent Chapel Building Fund; and is a member of the Managers of the Sustentation Fund for the Augmentation of Ministers' Stipends. He has been special preacher at various important denominational assemblies, and is the author of several books on Unitarianism and other subjects. From these few particulars it is evident that Mr. Tarrant has unreservedly given himself for the Unitarian cause. Mrs. Tarrant has been a capable helpmeet in his ministry as well as in home and family relations. Their daughter, Miss Dorothy Tarrant, M.A., is also an active member of various Unitarian organisations, and a son, Mr. A. G. Tarrant, B.A., is secretary of the National Union of Unitarian Lay Preachers.

Dr. J. Estlin Carpenter.



By courtesy of the "Inquirer."

In the death of Dr. Carpenter on June 2nd, the cause of Unitarianism generally; humanitarian movements of every kind; the world of literature and scholarship, of comparative theology, and of philosophy and sociology—have all lost a leader who has rendered yeoman service for them all as writer, preacher, lecturer, and magnanimous comrade, whose vacant place it is impossible to fill. The "Times" has given a worthy notice of his great career. Our two weekly periodicals have also printed various tributes to his work and character. Dr. Jacks at the funeral service at Oxford; Rev. Nicol Cross at the British and Foreign Unitarian Association Service at Hampstead; Rev. C. J. Street as President of the British and Foreign Unitarian Association at the Whit Week meetings, and others have made fitting eulogium.

Born October 5th, 1844, second son of Dr. William B. Carpenter, C.B., M.D., F.R.S., the eminent physiologist, he was educated at University College School, London, and Manchester New College, graduating B.A. (1863) and M.A. (1866) London University, was Hibbert Scholar (1863-66); minister Oakfield Road, Clifton (1866-69); Mill Hill Chapel, Leeds (1869-75). In 1875 he was appointed professor at Manchester New College, London, at the age of 31, and became Principal (1906 to 1915) and President (1920-25). Congratulatory tributes were made to him on his 80th birthday in 1924, including one signed by 134 of his old students. Many Universities recognised his eminence by conferring degrees upon him: M.A. Oxon (1901), D.D. Tufts (1904), D.Litt. Oxon (1906), D.D. Glasgow (1908), D.Th. Jena (1908) and Geneva (1909), D.D. Oxon (1923).

Dr. Carpenter was President of the British and Foreign Unitarian Association (1916-18), its Anniversary preacher (1888 and 1909), President National Conference of Unitarian Churches (1900-3). His efforts mainly secured the establishment of the Ministers' Pension and Insurance Fund, and later its Contributory Scheme was largely due to his help. He was President of what is now the International Congress of Religious Liberals (1901-3), and Wilde Lecturer for the University of Oxford on Natural and Comparative Religion (1914-17). His writings have been very numerous on Biblical subjects, theology, non-Christian Religions and Scriptures, and he wrote biographies of W. B. Carpenter, Mary Carpenter and James Martineau. He was a man of impressive character and rich personality, singularly tender and sympathetic; a preacher of commanding power; with strong sense of need for social reform, and special interest in the Temperance Movement, in Social Service, and an earnest helper of the work of Sunday Schools. He leaves a widow, Alice, daughter of the late George Buckton, of Leeds, whom he married in 1878. He has laboured and we have entered into his labours, gratefully remembering our debt to him, and revering his high character and worthy example.

The meeting of The Fellowship of Youth at Essex Hall on Wednesday, in Whit-Week was well attended. Miss M. H. Roscoe presided, and the speeches were good.

Mr. Charles Herbert Pollard, formerly Secretary South Shore Unitarian Church, Blackpool, is appointed Deputy City Treasurer to the Hull Corporation. Hearty congratulations!

Rev. C. W. Townsend's missionary work recently has included 21 days in the area of the Midland Christian Union, at Handsworth, Cradley, Dudley, Lye. Stourbridge, Kidderminster and Warwick, Waverley Road, Birmingham, and a united service at the Church of the Messiah.

The Essex Hall Lecture by the Rev. Dr. W. L. Sperry, M.A., of Harvard University, on "The Divine Reticence," drew a large attendance, and it was much appreciated.

What of Human Nature ?

One of the doctrines of Unitarianism is that of the divinity of Man. That is not the doctrine of orthodox Christianity. Let us consider what is human nature. It seems that man consists of—body, mind, affections, conscience, will. There is the physical nature of his body. But the body is not himself, it is a temporary and perishable possession. When it is asked—what is the nature of man? the query refers to the self within the body which is the same in childhood, in youth, in adult manhood, and in old age, though the body is not the same body in childhood and in manhood. What then is the nature of the self, the personality within the body? Of the spirit which governs and directs it? The mind is part of it. having the power of thought, of understanding and reasoning, of what is called intelligence, and thus able to plan and design, to adapt means to attain certain ends. Quite apart from bodily desires and passions, the spiritual self has its own affections, its love of the beautiful, of order, and harmony, its passion for truth, and its love of noble character and of loving and loveable persons. Then there is that sense of right which is called the Conscience which speaks inwardly approving every act of loyalty to truth and right and utters inward reproof whenever the self does what he knows to be wrong. This approval and reproof imply clearly the possession of will with power to choose between the good and evil, right and wrong. Personality—the self or ego within the body—consists of mind, conscience, spiritual affections and the will to act. Is the nature of the inward man good or not?

One answer to this question is given in the creeds of the orthodox Churches. It is stated in the Westminster Assembly's Confession of Faith drawn up by the Presbyterians in 1643, that all men "are by the sin of Adam utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil." The ninth article of the Church of England declares that "Man—is of his own nature inclined to evil."

In the early centuries of the Church there were as now two opposite views. Pelagius a British monk about 405 A.D., contradicted the received doctrine of man's total depravity declaring that man did not inherit moral guilt and innate corruption from Adam, but that every man is born free and unbiassed. Augustine in 412 A.D., maintained that man inherited inborn corruption and guilt and that he is morally helpless and incapable. The Augustinan doctrine held sway, and Pelagianism was declared to be heresy. The Presbyterians following Calvin in their Westminster Confession represent the Augustinian view, and the Unitarians agree with the humanitarian or Pelagian view that man is by nature good, and inclined to good, and free to choose it and to do it.

What test is there by which to prove the truth or otherwise of either of these views? The only reasonable test is the evidence of facts and experience. If man is naturally vile could he be touched by kindness? If parents willingly suffer to protect their children; if men and women sacrifice themselves in martyrdom out of loyalty for the truth: do such facts support the doctrine of total depravity? Is it not the condition of all progress in civilisation that all men are held to be responsible beings, to be blamed if they do wrong and approved if they do right? But if man is by nature morally helpless and incapable how can he be responsible and blameable? All men admire heroism when they see it and some of the most degraded specimens of humanity do in times of crisis manifest the heroic quality. This admiration of the heroes proves that noble deeds touch a kindred noble quality within the souls of the admirers. Jesus need not appeal to the common people to love their enemies and to do good even to those who despitefully use them if it is not in them to do it. The appeal is wasted if human nature is helpless and incapable. Appeals for help are not in vain. Repentance, forgiveness, generosity, thoughtful consideration for others, are qualities which bear unmistakeable witness to the good in human nature. Humanitarian efforts to prevent cruelty to children and to animals, to abolish slavery, to create equal justice and more equality of opportunity all testify to the natural goodness in men. Thus the facts of life prove that the Calvinist view is false and that the humanitarian doctrine that man is by nature good, is true.

Man's nature is judged most truly by its most perfect examples and not by its worst. If in freedom of choice ignorantly or deliberately he does that which is evil, that conduct is no true criterion of what human nature truly is when true to itself. The prodigal went away from himself, was not himself when he went into riotous living. Only when he turned to the right did he come to himself. If God is the Father of all mankind, and all human beings created out of His own divine nature—born of God—human nature must be of the same kind as the nature of God even though it be in the infancy of its development and true realisation.

The doctrine of the divinity of Man and of his ability to become Godlike and to realise all divine possibilities through the education of experience, in continuous development through an everlasting and immortal life, is a grand inspiration of the noblest endeavour, in complete accord with reason, and justifies the sublimest hopes that have ever stirred the human soul.

Blackpool North Shore Unitarian Bazaar. May 4th and 7th, realised £160.

Literature.

"The Apocrpha, its Story and Messages" by Sydney Herbert Mellone, M.A., D.Sc., with Preface by Arthur S. Peake, M.A., D.D., 2s. 6d., The Lindsey Press, 5, Essex Street, Strand, London, W.C.2.

Dr. Mellone has done well to prepare this volume to assist in making the books of the Apocrypha more widely known. He explains in his Introduction the cause of the neglect of these scriptures, their importance as illustrating the last period between the scriptures of the Old Testament and the advent of Jesus. Professor Peake in his excellent Preface says of the book—"I have read it with much appreciation, and rejoice that he (Dr. Mellone) has given such an impulse to the pursuit of a study long neglected to our loss. I trust his exposition and the specimens of the literature so felicitously chosen will send many to the study of the books themselves." A commendation from such an authority is of itself a testimony to the worth of this interesting and informing essay. Dr. Mellone explains that the title "Apocrypha" as applied to these books really means "writings whose origin or authority is obscure or not generally known."

"Pacifism in Theory and Practice" by Sidney Spencer, B.A., with preface by Arthur Ponsonby, M.P., 2s. net, W. F. Henderson, 19, George IV. Bridge, Edinburgh.

Mr. Spencer gives very clearly the case for Pacifism in four well printed chapters headed: (1) Pacifism and the Christian Church; (2) Quaker Pacifism; (3) Tolstoy and Non-Resistance; (4) Is Pacifism Practicable? The author though opposed to military warfare agrees that the use of force and compulsion is necessary in society in enforcement of law and order. He does not approve of every opinion held by Tolstoy. Those who read these chapters will find that Mr. Spencer is reasonable. Every professing Christian to say the least ought to be sure that he truly understands what Pacifism is, and should not be led merely by hearsay and impressions created therefrom which may be false. To get a right understanding of it the reading of this book will greatly help. We commend what Mr. Spencer says to the judgment of our readers, also the fine preface to it by Mr. Ponsonby whose valiant crusade against war is heroic and deserving of all praise.

"The Anti-Vivisection Review," Vol. VI., No. 2, sixpence nett, 35, Old Bond Street, London, W.1.

Unitarians are humanitarian, that is, they believe in the essential goodness of human nature, and in humane treatment of man by man, and of the same by man to the lower animals. The Anti-Vivisectionists consider that "the subjection of 'man's best friend,' the dog, to the suffering and misery admittedly inflicted in vivisection, to be a mean and unworthy return for his faithful devotion, and therefore urges the immediate prohibition of all vivisection experiments on dogs." This Review quotes the testimony of anti-vivisection doctors to the horrible cruelty perpetrated upon these animals by vivisection. It is obvious that an anti-vivisectionist medical man is a "heretic" in the opinion of the medical fraternity generally; and to be that is a sure indication that he is right, as proved usually by experience that he who runs all risks in loyalty to principle against orthodox doctrine is more certain to be so. This Review quotes evidence from medical and scientific authorities showing that vivisection produces no beneficial results. Those who seek the truth and are prepared to judge both sides of this controversy fairly, should not miss reading it. The power of the medical profession has secured the rejection of the Dogs' Protection Bill, but the fight for justice even to animals will be won ultimately.

Varieties.

The Florida Society for the promotion of Scientific Knowledge, U.S.A., formed to protest against the anti-evolution bill has issued the following statement:

"We believe with all thinking men that truth is a goal that must be sought at all costs. We believe that the purpose of both Religion and Science is to seek the truth. We believe with many of the greatest scientists that there is nothing antagonistic between religion and science. We believe that freedom of teaching is as essential to human welfare as freedom of conscience, freedom of speech, and freedom of assembly."

In the year ending March 15th, 1926, 123,000 farms changed hands in the United States by forced sale or were taken over by creditors on default. 100,000 families in the old cotton states subsist on a total income of little over 800 dollars a year including food, fuel, and shelter obtained from the farm.

"A College Tribute" to Philip Henry Wicksteed, by L. P. Jacks, is an address given at the Memorial Service in the Chapel of Manchester College, Oxford, on March 25th, 1927, published by Basil Blackwell, Oxford. It is a fine eulogy from a scholar concerning a scholar and his great personal character as a man.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

The Annual Meeting of the Association was held on Friday, June 10th, at Essex Hall, London, with Mr. A. W. Harris in the chair. There were from 50 to 60 persons present. A motion in affectionate memory of members who died during the past year and others more recently, included the names of Dr. P. H. Wicksteed, Rev. F. Allen, and Dr. J. E. Carpenter and was passed in silence, all standing. The Secretary, Mr. F. Collecott, presented the Annual Report, and stated that only 10 per cent. of our Churches are affiliated to the Association; that more support is needed; that one Church took a collection on Temperance Sunday of over £4; and that there is urgent need for a new Temperance Hymnal. Mr. Thos. Wicksteed, Treasurer, presented the accounts, and drew attention to the change of policy of the London County Council with an increase of licenses. The Report and accounts were adopted on the motion of the Chairman, seconded by the Rev. H. Bodell Smith, after some discussion in which Mr. Daniel Rees, and Mrs. Blake Odgers spoke, the latter making protest against the disgusting propaganda of the "Ancient Order of Frothblowers." Mr. A. W. Harris was elected President on the motion of Rev. Rowland Hill, seconded by Rev. F. Wood; Rev. H. Dawtrey moved the election of the other officers and the Committee, which was seconded by Miss Haworth, of Newchurch. Thanks to the ladies providing tea, to the Chairman, and to Mr. A. Thomson were passed on the motion of Mr. H. E. Chancellor, seconded by Rev. J. A. Pearson. A collection was taken in aid of the funds of the Association.

Mr. Alex. Thomson of the U.K.A., gave an address on "The Vision and Mission of Temperance Reform" in which he said that a reformer must be a combination of the dreamer and the worker. Men of vision and men of action are needed. Wilberforce dreamed that slavery could be abolished and he worked for its abolition until the slaves were set free. There is a tremendous amount of public ignorance concerning the drink that needs to be cleared away. Our vision is England free from the slavery to the drink. Our methods must be practical. We must get hold of the young who should have Temperance teaching in the day schools and Sunday schools. It was science teaching on the nature of alcohol and its injurious effects given in the public schools of America which produced prohibition. We must fight the Frothblowers, Local Option must be agitated for until it is made into the law of the land. With faith in the vision and active work in its behalf the realisation will be attained. With expressions of hearty appreciation of Mr. Thomson's address the meeting came to an end, and partook of the tea.

LEND A HAND.

Here is something about Lending a Hand:

Whatsoever thy hand findeth to do—do it with thy might (Eccl. 9, 10).

God is opening the door for man or woman to do something in the way of "Lending a Hand." It is the business of each to say what that is. —E. E. HALE.

What is the use in praying "Thy kingdom come, Thy will be done on earth as it is in heaven," if the very workpeople to whom God hath entrusted the work of the world were doing nothing about it?

The Wadsworth people did not satisfy themselves with making a contribution in Church to help send one man, in a black frock coat and a white neckcloth to do this thing for them. They went themselves.—HALE'S "TEN TIMES ONE."

Lend a hand! do not think that because yours is small,
Or because from its fingers no riches may fall,
It was meant you should render no succour at all.
JULIA WOLCOTT.

We certainly need more to lend a hand.

DEATHS.—Mr. James P. Reddish, Liverpool, May 10th, 72; Rev. Frederick Allen, London, May 24th, 82; Rev. S. S. Brettell, M.A., Quarry Bank, May 17th, 67; Mr. Frederick Horsfall, Rochdale; Miss Louisa Jones, daughter of the late Rev. Noah Jones, Hampstead, May 22nd, 89; Lady Mary Ellis, Monkseaton, Northumberland, May 22nd; Miss Maud Mary Worthington, Tunbridge Wells, May 26th; Mrs. H. H. Stannus, London, May 31st, 65; Rachel, wife of Rev. John Evans, B.A., Rochdale, May 31st, 56; Rev. Dr. J. Estlin Carpenter Oxford, June 2nd, 82; Rev. J. Fisher Jones, Cheltenham, June 7th, 65; Mrs. Hugo Worthington, Tunbridge Wells, June 7th, 90; Miss Deak, Budapest, May 26th, 32; Mr. David A. Little, Bowdon, June 6th, 79; Mrs. E. B. B. Ellis (formerly Margaret Farrow, of Park Lane, Wigan), in Nyassaland, May 29th; Mrs. Celric R. Boult, of Landford, June 10th, 73; Mrs. Winifred F. Fellingham, Brighton, June 8th; Elizabeth Jane, wife of Dr. Arthur Holt, London, May 17th.

MINISTERIAL CHANGES.—Rev. Basil Viney, of South Shields, has accepted appointment to Kendal; Rev. E. T. Evans, Bridgend, South Wales, has accepted invitation to the Universalist Church, Quebec; Rev. Matthew Watkins, of Mount Pottinger, Belfast, has accepted invitation to Park Lane, Wigan.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"THE MAN IN THE MOON."

By AUNTIE LEAH.

"Oh! dear!"— "I do wish I could go to sleep," sighed Peter, as he tossed first on one side, and then on the other—"I am so tired." But although he started counting up to a 100; and then tried counting sheep jumping over a stile—he was as wide awake as ever. So he gave up counting: and began to think of the tale about the magic carpet he had been reading that afternoon. "Wouldn't it be jolly if this sheet became a magic carpet," he thought when—wonders of wonders! as he looked, he saw the white sheet changing into a beautiful rich carpet! Too astounded for anything he just simply stared; then nearly jumped "sky high," when he heard a voice saying, "We are here to do your bidding, young sir—whither will you go"? Looking round he discovered four fairies: one at each corner of the carpet; all waiting for his instructions.

The fairy who had spoken, repeated his question: "Whither will you go"? Then Peter found his voice. "I would like to visit 'the man in the moon,' if you don't mind." The fairies smiled as they caught hold of the carpet, and away they sailed: right through the window; up, and up, and up, through the clouds, to the country of the moon.

Peter was delighted with all he saw: beautiful little quaint cottages all dotted about the face of the moon; and the little people who lived in these cottages were—fairy folk. He was introduced to a fairy called the "bird" man, because he looked after all the birds; and when springtime was near the Fairy Queen bade him travel the wide world over and tell the birds to come back again, as summer would soon be here. Peter next visited a beautiful house on top of a hill; wherein dwelt a lovely fairy called the "flower" lady—because she named the flowers. She had a glorious garden which she tended with loving care, and each time a new flower was "discovered," she christened it. One of the loveliest flowers in her garden—was herself.

Up to now Peter had not seen anything of "the Man in the Moon," so, after taking leave of the "flower" lady, Peter and his guides wandered on. At the foot of a mountain they came across a wee man, swinging his hammer, making the echoes "ring" as the hammer came smartly down upon his anvil. He was the fairy "blacksmith," and was busily making horse shoes for the Queen's horses. "Please—— do you know where the man in the moon lives"? ventured Peter, as the smith paused for an instant with his hammer over his shoulder. "Why"—cried Peter, "you look just like him; carrying his bundle of chips on his back."

"Well," replied the fairy, as he wiped the perspiration from his forehead, "I have heard that mortals on the earth do say there is a man in the moon, who only carries chips on his back; but believe me, young sir, we fairy folk up here, are much too busy to take any notice of that kind of thing."

"Everyone here has his own particular job to do, and he does it properly too. But don't you get vexed when you hear people talk about the lazy 'man in the moon"? inquired Peter.

"Good gracious! no!" responded the "smith": "We haven't time to get angry; it is only those who have nothing to do who get vexed; we have to use our energy for better things. You see," he went on, "when we have a little time to spare, the Queen sends messengers from the moon to various parts of the earth, giving 'good cheer' to poor lonely and needy people. How do we travel? By the moonbeams! And what a jolly time we have to be sure—running, tripping and skipping along. Then we have lovely talks with the stars—and are very friendly with the 'Grey Lady,' who comes from the 'Never Never Land.' Mortals call her 'Twilight,' and she always stops for a moment to exchange greetings, then, with gentle tread, she passes on to earth, and oh! so tenderly, closes the eyes of each 'child' of the 'flower' lady."

Bidding good-bye to the fairy 'smith,' Peter was taken to see a beautiful cloud called "Fluffy Bright." Turning round, Peter saw another cloud right on the very edge of the moon; "just big enough for me to ride upon," thought he, and without more ado—on he went. He was just about to jump astride this lovely little cloud, when —horrors of horrors! he felt himself falling—down, down, down.

Then all at once, there was a mighty crash!—and would you believe it—when Peter opened his eyes, he discovered—he had fallen out of bed! So all his "adventures" were just so much "moonshine!"

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

Here we are, once more! And, once more, we have a jolly doggie story. Can you guess why we have so many tales about puppies? No? Then, I'll tell you. First, because those who relate doggie doings have doggies of their own. Second, because the little writers want everybody to be kind to 'our dumb friends,' especially,

the loyal little dog, who has been beautifully called "man's first friend." I wonder if you know who first thought of that lovely name. Some of you do, I know. Those who don't will find it in Kipling's "Just So Stories."

Now, we must say "Thank you" to Jessie for telling us about Snowball. We hope that Joyce now feeds him, at least once every day. He needs it. His devotion deserves it.

With love to you all,

UNCLE FISHER.

JOYCE'S BIRTHDAY PRESENT.

It was Joyce's birthday, and she was very excited to see her presents. At last the happy morning dawned, bringing very happy smiles all over Joyce's face.

While busy upstairs, Joyce heard a tiny bark. She was very surprised, because she had no dog. Very excited. she hurried downstairs, forgetting everything, and, to her great surprise there was a little puppy barking and jumping about as if he knew that he was one of Joyce's birthday presents. Oh! you should have seen Joyce's face and the smiles. "Oh! what a beauty." "How lovely," "How white he is," were the only words which Joyce kept saying. Joyce soon learned that her uncle had sent it. She named her pet Snowball, because he was so very white and fluffy.

Snowball soon became a great favourite in the house. He could balance a biscuit on his nose, he could shake hands and dance and many other tricks. After a while Joyce forgot all about Snowball, and even forgot to feed him, and soon he became very thin and his fur became shaggy and dirty. One afternoon Joyce and some of her friends went out and Snowball, seeing them go, kept very quiet; ready at any moment to slip out. Joyce was so busy talking to her friends that she forgot to shut the garden gate. Snowball, finding the opportunity, slipped out and ran as quickly as his little feet could carry him.

He wandered down lanes and through fields and soon found himself far from home. In the meantime Joyce was having a happy time, and Snowball was having a happy time, too, all on his own. Sometimes he would meet a stray dog and then he would play or fight. By this time it was growing dark and grey clouds hung overhead. Snowball's little feet were tired and sore. At last Joyce came home feeling very happy; but as she came to the gate no little feet came pattering down the path, no little bark came to meet her, and then she knew. All night long she cried but, about 12 o'clock tiny pattering feet were heard on the path, she heard them and slipping out of bed, she slipped downstairs and gently opened the door to let a very tired but happy Snowball in. She picked him up and laughed and cried. When morning dawned she washed and dressed his wounds and tied a blue ribbon round his neck and a very different Snowball stood in the garden. I don't think Joyce will leave the gate open again. Do you?

JESSIE ROBERTS.

"If you read ten pages of a good book, letter by letter—that is to say, with real accuracy—you are for evermore in some measure an educated person."—(Ruskin).

"Evolution is a discovery full of hope. We know more or less of what we are, we know not what we shall be; but we realise that the result depends partly on our own exertions—aid and helped, but not compelled. The whole creation works together towards some great end, and happy are those who realise effectively that they can be co-operative agents, even to a small degree, in the mighty process."—(Sir Oliver Lodge).

"The Flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock adheres
In every fibre true." —Wordsworth.

Rev. Alex. Gordon has reached his 86th birthday. He was at Essex Hall in Whit-Week.

There were about 750 guests at the Garden Party at the Grange Highgate, Saturday, June 11th, invited by Mr. and Mrs. T. B. Taylor, and given in connection with the London and South Eastern Provincial Assembly, of which Mrs. Taylor is now President.

Our London Sunday School Society held an aggregate service for teachers and elder scholars at Essex Hall, June 12th, when there was a large attendance from 12 Sunday Schools. Rev. Walter Long (president), gave an address.

The Manchester District Association is arranging Sunday evening open-air meetings in the new Blackley area, for the expounding of the Unitarian Faith, and for community singing.

The three Churches of our South Cheshire Association, Crewe, Nantwich, and Newcastle-under-Lyme, held a united Musical Festival at Nantwich on June 11th, which was very successful and enjoyable.

According to the Annual Report of our Sunday School Association there are 285 Unitarian Sunday Schools in Great Britain and Ireland with 2,760 teachers and 25,331 scholars.

It was announced at the Annual Meeting, Central Postal Mission, that Miss Durning-Lawrence had presented a motor-cycle and side-car for use of the Missionary between Framlingham and Bedfield.

At the Peace Fellowship Meeting, June 10th, Rev. Sidney Spencer, B.A., of Liverpool, gave a stimulating address on "Disarmament by Example" followed by an interesting discussion.

Do You Belong to a Church?

Do you consider that you belong to a church? Yes, you do. Your name is enrolled as a member. So you are in part responsible for what that church is, for what it does, for its working and management, for the disposition of its members towards each other, for the kind of moral and spiritual atmosphere which pervades its affairs. As a member you are—in part—responsible for all this. It seems a tremendous amount of obligation. But it is not so. It is quite ordinary. If you are in business you take all this as a matter of course in your business affairs. In that you readily realise your responsibility and make sure of attending to it. As a good business man you do not miss a point that will tend to make the business a success. All honour be to you for such loyal fulfilment of oligation. It would be dishonour if you were otherwise.

Ah, that is well and good. But do you act in that way in connection with your church, for that is your business, if you really are a member. All honour to you if you are strict and scrupulous in your duty there. Is it not dishonour if you neglect it? What a question! Look at Mr. A—— who is a member. He turns up at church about once a month. Is it impossible to him to be in his place more frequently? Not at all. He could be there if he cared to—if he would deny himself of some other pleasure. He was put upon the church committee, but never attends its meetings. Is he unable to attend committee? Quite able, but evidently prefers to be elsewhere. Is that neglect honourable? Consider the consequences. There are other members like him. Nominally they belong to the church, but are scarcely ever seen there. Consequences—a church without life, in financial difficulties, cold, dull, depressing, and in danger of collapse—all through such disgraceful—dishonourable neglect. If you are Mr. A—— you have much to answer for. Yes,—if,—. But if you are not one of his sort, and scrupulously loyal to your church, the great effect of your example upon others, helps them and saves them from much that is evil. Such faithfulness makes you more a fellow-worker with God than you know.

Read this quotation from a church calendar which is much to the point:

"Here are some reflections. Membership of such a fellowship as ours has implications that cannot honourably be ignored. They may be grouped under three heads, namely, support, service, sacrifice. It may be put more plainly; thus, a loyal member will not want others to pay for all the privileges he enjoys, he will have sufficient self-respect to contribute his fair share. A loyal member will realise that it matters a good deal whether he attends the services or leaves it to the ever faithful few that makes the holding of services worth while. In these two ways, at least, he will be ashamed not to do his bit. But the member who is imbued with the spirit of loyalty will count it a privilege to do more than his bare duty. As to paying, sometimes he will deny himself to give a little more. With regard to attendance, he will not only make no cheap excuses for his own absence, but will try to bring others to the service. And as with the service so with the various institutions. If he holds a position of trust, he will honour that trust to the letter, keeping his appointments or his books or his money with scrupulous care, so as to render an account of his stewardship of which he need not be ashamed. If he is not an official, he will not imagine that he is a mere cipher, but will realise that he is a vital member of the society to which he belongs, and, hence, responsible for its aims and purpose. Behind these reflections is that which justifies them, and that is, the big things without which this Free Church could have no right to exist. Those big things are God, Man, Truth, Freedom, Life. Separately and together these terms represent the most vital things of experience. And our fellowship exists to understand and live them to the fullest possible extent. Nay, more, we owe a duty to our neighbours. If we need these things, as we most certainly do, our neighbours need them no less. And we should be so stirred and thrilled by them as to make those without come banging at the doors and clamouring for admittance."

You admit that this is all true. You belong to the church. You are quite satisfied between yourself and God that you are fulfilling your church duty. If that be so, blessed are you! But if you are not, on your conscience, sure that you have honestly done your part, for God's sake, for the sake of other people, and, yes, for your own sake, be quick to make amends.

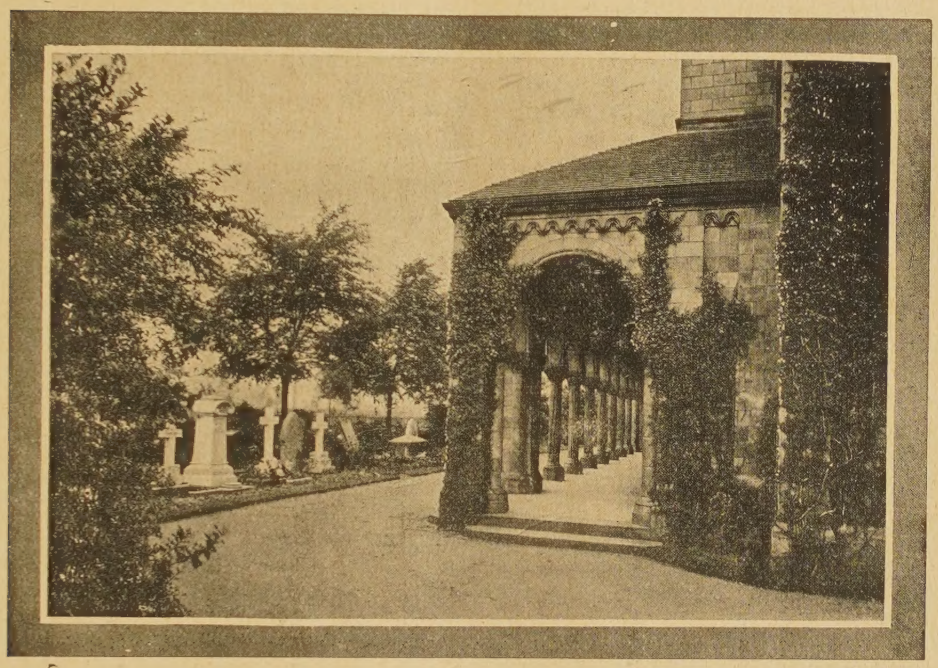
At the Annual Meeting of the British and Foreign Unitarian Association on Whit-Wednesday, the President, Rev. C. J. Street, spoke of the notable missionary work done by the Rev. C. W. Townsend, and of the excellent results of the new management of the Book Room by the Rev. C. Biggins. There was naturally much said during the meetings concerning the efforts being made for better organisation and closer union, and in a hopeful strain anticipating a successful issue. Rev. C. J. Street was elected President for another year. Rev. J. W. Cock, of Newark, read an excellent paper at the Sunday School Association meeting on "Music in the Sunday School," which provoked a helpful discussion.

The Annual Meeting of the National Union of Unitarian Lay-preachers, held June 7th, at Essex Hall, reported courses of study by correspondence. There was a good discussion.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



COLONNADE AND GROUNDS, MANCHESTER CREMATORIUM

(3) DEATH—And what then?

A DESIRE.

NOR would I have my poor remains
Laid in the cold and clammy clay,
With worms and slime, and trickling rains,
To rot for ever and a day
In noisome, loathsome, foul decay.

And generate the germs of ill,
To breed and feed on all things fair,
With poisonous gases that will fill
With seeds of death the fruitful air,
That waits to waft them here and there.

But when my soul has burst the bars
The mortal prisonhouse had made,
And winged her flight beyond the stars,
In vesture new to be arrayed,
I hope my body will be laid

In some fierce furnace with a pyre
Of fragrant woods and spices sweet,
So that the purifying fire
May calcine it with fervent heat.
Like sand where tropic noon-rays beat.

From a poem by J. Redfern Wilson.

The poet is right! True knowledge of the facts that exist in regard to Earth Burial would surely urge all people who think upon the subject to choose the Purifying Fire for the dissolution of their Mortal remains. Will you?

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

REST AND NOURISHMENT.

Those who do not enjoy robust health are recommended to a course of Benger's Food. It gives digestive rest with full nourishment, and doctors are agreed that this in itself is one of the finest nerve restoratives. A sample and full particulars will gladly be sent on application to the proprietors.

TRADE MARK.

Otter Works, Manchester.

BRANCH OFFICES:

SYDNEY (N.S.W.), 117, Pitt Street.
NEW YORK (U.S.A.), 90, Beekman Street.
CAPE TOWN (S.A.), P.O. Box 573.

Do You Value Our Unitarian Faith?

IF YOU DO

Will you Help to Spread it?

The Unitarian Monthly PRICE One Penny

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Bradda," Manor Road, Cheam, Surrey.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

RECENTLY PUBLISHED.

"Christ and the Political Economists."

By H. BODELL SMITH,
3/6 net.

Mr. John Hobson, M.A., the well-known economist, says:—"It is the most effective application of Christianity to economics which I have read."
The C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.

Rev. H. BODELL SMITH,
"Bradda," Manor Road, Cheam, Surrey, is at liberty to take Sunday Engagements.